4: Liu K-4 (no date) 1944 AE3 Sino-Tibetan
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562 the woman you must state your problems or put your request. If you ask a man whether you can stay for the night, or if you are asking for water or fire, he simply looks at you and then turns to the woman. She is the man-of-affairs; the man's job is to smoke his pipe.

161 591 Again, due to the hostile environment, not only is the population scanty, but the birth rate is low and the death rate high. Therefore, travelling in the mountain valleys in Lifan one often sees deserted homes due to the disappearing of families without heirs. In order to keep the family name from disappearing, there is the custom of Shang-men 上門. It's direct translation is "up the door". Its meaning is for a man to marry into a woman's home and inherit the family property with the understanding that the children must be named after the mother's family. But as this custom works out many men who go out trading in other regions will marry into a family and live there for one or two years, and then return home to his first family, and later on he'll shuttle back and forth with a home at both ends to meet his convenience. He has almost no responsibility towards either family, but privileges in both. Some men have even three families, and when the wives discover this they do not seem to mind.

When we went to Lung-hsi 隴溪 for the investigation of iron ore there, the district leader, Lo 羅, who acted as our guide, told us that he once joined the church when Mr. Torrance was there. But since then he has married and has a large family. When we called on him at his home and congratulated him upon his success, he calmly said he had another family beyond the mountains which he has not seen for several years. Upon inquiry as to the reason, he simply said he had been married to a woman there when he went trading there as a young man. He has not been there for some years. It is a custom nobody thinks wrong or strange. I do not know whether you would call this an honor to women or not!

F. CUSTOMS IN RELATION TO RECREATIO

533 584 As we have already stated, the land is all in slopes, houses are scattered, and the roads are poor. Women are busy keeping the family fed. Men of the Ch'iang and Gia-rung communities help out by going into the mountains hunting or digging, or by carrying tea from Kwan-hsien 灌縣 into the grasslands, while among the Fan people most of the men are busy at their prayer wheels and scriptures. One would think life is a worry and dreary job. But no, it is not so. The tribes people do everything with joy, even suffering poverty. Streams of vocal music ring out from the mountains. It is the custom to sing while working. Their loudness of singing out-of-doors almost corresponds to that of the Norwegians toward dancing on the mountains. When one person is singing the whole valley echos back, and then someone hidden somewhere behind the rocks responds, and the mountain echos back again. They are innocent, natural and free from the restrictions of etiquette. In this way lovers talk to each other, and this is sometimes the prelude to marriage.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
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represented sitting European fashion, with legs down and not crossed as is otherwise the case in images of Buddha. He is adorned like a prince and is always in the attitude of teaching the law. The Yung-ning image (PLATE 228) is three stories or about 30 feet high. It was constructed by Hsiang-ch'eng Tibetans and the interior of the image is filled with Tibetan Classics. The lamasery of Mu-li possesses an equally large image but of heavily gilt copper. Maitreya is considered to be of gigantic size, hence the monster statues erected of him. He is the Chinese Mi-le fo 彌勒佛.

The lama temple is surrounded by rows of small mud-brick houses, the homes of the lamas when in attendance, but usually empty. The entire compound is surrounded by a tamped earth wall with a west, east, and south gate. This wall was built since 1924 as a protection against the Gangkar-ling bandits who dwell to the north-west of Yung-ning, and who have invaded Yung-ning on several occasions for the purpose of looting and burning.

Morality. — The moral state of the Hli-khin population is certainly a peculiar one. The word father is unknown, and it is next to an insult to inquire of a Hli-khin boy as to the whereabouts of his father. They all say they have no father. They all possess an A-gv (maternal uncle); this may be the brother of their mother or their actual father, without their being certain who their father is. They know and acknowledge only an A-gv. This is brought about by the peculiar conditions prevailing among the lamas of Yung-ning. They do not live in the lamasery, but only come to it on important occasions, as at annual festivals, lama dances, etc., or when specially called together by the abbot, who is a son of the late T'u-ssu. At other times they live at their homes where there is no supervision, and as they are supposed to be celibates they do not marry. The result is a horde of illegitimate children who know no father. Furthermore, the reverse of Chinese marital relations prevail among the lay population. In Yung-ning it is the girl who remains in the home, and she takes unto herself a boy as husband whom she keeps as long as he works, and as long as she enjoys his presence. She can send him away at any time, and take unto herself another husband. Her brother, if she has one, may remain with her and he takes the place of the father, and it is he who is addressed as A-gv. The result of this promiscuous sexual intercourse is an enormous amount of syphilis and other venereal diseases. The moral standard of Yung-ning is thus anything but high. Suicide, so common among the Li-chiang Na-khi is, however, totally unknown among the Yung-ning people.[4] (PLATE 229).

2. FROM YUNG-NING TO FENG-K'O ON THE YANGTZE

Kublai Khan's camp. — From the Yung-ning Lamasery the road leads past the old school-house half-way between the monastery and the village of K'ai-chi to a famous and historic spot on the Hli gyi (K'ai-chi River). It is the Jih-yüeh-ho 日月和 (Union of Sun and Moon) (PLATE 212). In

[4] *See:* J. F. ROCK, The Romance of K'a-mä-gyu-mi-gkyi in *B.E.F.E.-O.* T. XXXIX, 1939. pp. 1–152.

23: Benedict
184, 192, 582, 591, 602, 611, 613, 614, 616, 618, 621

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/For lists of kinship terms, and for excellent and detailed information concerning correlations between kinship terminology, patterns of behavior, and social institutions, see category 601./